

A
SERMON
PREACHED IN
THE CATHEDRALL
CHURCH OF DURHAM,
JULY, 7. 1628.

By PETER SMART.

PSAL. 31, 7, v.
*I hate them that hold of superstitious
vanities,*



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BY PETER SMITH

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Psalme, 31. part of the 7. verse.



In the common translation,
*I have hated them that hold
 of superstitious vanities.*

In the new translation,
*Them that regard lying va-
 nities.*

In the Geneva transla-
 tion, *Them that give them-
 selves to deceitfull vanities,*

whereupon they give this good note. This affe-
 ction ought to be in all Gods children, to hate
 whatsoever thing is not granted upon Gods word,
 as deceitfull and vaine.

Such are all humane Traditions, *Ethelothreskiai*,
 superstitious will-worships the inventions of mans
 Braine.

The vulgar Latine hath *Odisti*, thou O God hatest.
 And *Vatablus* hath, *Odi observantes vanitates fru-
 stra*, or *Vanitates mendacii*, vaine vanities, or vani-
 ties of a lye. That is faith hee;

*Odi observantes opera quæ præ se ferunt vanitatem
 & mendacium: id est eos qui superstitioni student, &
 ea observant, quæ à vero Dei cultu animos piorum a-
 vocant.*

*I hate them that observe workes carrying a shew of,
 or which uphold and countenance vanity and falshood,
 That is, I hate the followers and favorers of superstiti-*

*on, observing things which with-draw godly mindes ;
from the true worship of God.*

Now whereas some have *Odi*, other *Odisti*, *God hateth*; or *I hate*; they are all one, to one effect, for we must hate what God hateth, we must love what God loveth; we must apply our selves to Gods will, and conforme our selves to the similitude of God, after whose Image we are made, as much as we can.

Be you perfect, saith our Saviour, *as your heavenly Father is perfect*. Therefore wee must hate with a perfect hatred, whatsoever God hateth: as *David* did, *Psal. 139. 21. ver.*

Doe not I hate them o Lord that hate thee? Doe not I earnestly contend with those that rise up against thee: Yea I hate them with a perfect hatred, or unfeined hatred, I count them mine enemies.

On which words one observeth well. The Prophet teacheth us boldly to contemne all the hatred of the wicked, and friendship of the world, when they would hinder us from serving God sincerely.

God is good, yea goodnesse it selfe; Therefore it is not possible but God should love best that which is most like himselfe, and hate the contrary: So must we doe, not love our selves, or that which is like our selves, for we are naught.

Omnis homo mendax, every man is a lyer, and the imagination of mans heart are onely evill continually, saith God.

Therefore we must not love but hate our owne imaginations, inventions, and lyes; and love God who is good, and Christ who is truth; under
whose

whose lips, no vanity, no guile, no lye can lie.

As a Father saith, expounding my Text : *Recte veritas odit vanitatem, quia vanitas in falsitate consistit, odisse enim dicitur id quod reprobatur.*

Christ being truth must needs hate vanity, because vanity consists in falshood; for what a man hates, that he rejects.

Esau was a Reprobate, rejected of God, because God hated him : As we reade in the first of Malachy, *Iacob have I loved, but Esau have I hated*; yet herein we may not imitate God, in hating any man under pretence, that we thinke him a reprobate.

We may not presume to enter into Gods judgments, and give sentence of election, or reprobation upon any. Because we know not; he that now stands, whether he may fall, and he that hath fallen, whether he may rise againe and stand.

Therefore in that respect we must hate none; we must love our enemies and all.

As our Saviour saith in the 5. of Mat. *Ye have heard that it hath beene said of old : Love thy neighbour, and hate thine enemy : but I say unto you, Love your enemies.*

And St. John saith, 1 Epist. 3. ch. *He that loveth not his brother abideth in death, and againe, he that hateth his brother, walketh in darknesse, and yet againe, he that hateth his brother, is a man-slayer.*

Was *David* a man-slayer? did he walk in darknesse, and abide in death, because hee hated them that hold of superstitious vanities?

No verily: for hee hated not their persons, but their iniquities, their evill workes, and affections,

he did with their amendment, and salvation, taking God for an example, of whom thus he speaketh, in in his 5. Psal.

Thou art not a God that loveth wickednesse, thou hastest all them that worke vanitie. Yet he saith elsewhere, Thou o Lord savest both man and beast, how excellent is thy mercy O God!

Which appeareth, in that he maketh his Sunne to shine, and his raine to fall upon just, and unjust. And as St. Paul saith, *hee would have all to be saved and come to the knowledge of the truth.*

Therefore hee loveth the men, though he hate their manners, their naughtinesse, and vanities.

So must we doe, as the Prophet *Amos* bids us, in his 5. ch. 15. v. *Hate the evill, and love the good*: we must not simply hate, nor simply love, because no man is so absolutely good, but he hath some badnesse: As our Savior saith, *There is none good but God.*

How then? They that hold of superstitious vanities, must we not hate them? Not their persons, which may perhaps have some sparkes, some tincture of goodnesse; but their badnesse is to be hated, and themselves, *quatenus*, so farre forth, as they invent, and maintaine superstitious vanities, opposite to Gods Law, which they ought to love.

As *David* professeth, in his 119. Psal. 113. vers. *I hate vaine inventions, but thy Law doe I love.*

So must we love Gods Law, which forbiddeth Idolatry, and hate vaine inventions, and the inventours of vanities, when they would insnare and in-trangle us with their fraudulent impostures, to seduce,

duce, and allure us to their superstitious and idol-services.

So farre forth we must hate them, though they be never so neere, and deare unto us : As our Saviour teacheth us, *Luke 14.26.verse.*

If any man come to me, and hate not his father and mother, brother and sister, wife and children, he can not be my Disciple.

That is, hee that casts not off all affections, and desires, which draw him from God to the world, from Christ to Antichrist.

So then it is no impiety to hate our carnall and naturall friends, when they become our Ghostly enemies, hindering Gods glory and our salvation.

Neither must wee hate them secretly, hold our tongues, and let them alone. As the Prophet *Hosea* saith, *Ephraim is turned after Idols, let him alone;* that is, trouble not your selves with him, he is incorrigible, in a desperate case ; Let him alone, let him perish in his sinnes : But wee must endeavour to amend our *Ephraimites*, hoping to reclaim them from their Idols, after which of late they have hastily turned.

But if they prove stubborne, and stiffnecked, then must wee cry aloud, and proclaime their folly : we must discover their blindnesse, and nakednesse to the world ; we must persecute them with fire and sword ; fire of zeale, and sword of Gods word having the lawes of God, and the King on our side.

As it is said in the *7. Apoc. 16.v. The 10 Hornes, that is the 10 Nations, shall hate the Whore of Babylon the Church of Rome, and shall make her desolate, and naked,*

naked, and shall eat her flesh and burne her with fire.

But what are those vaine superstitions, the holders whereof ought to be hated? Some thinke Magicall Arts are meant thereby; to which faith *Pliny, Orientales populi ad insaniam usq; addicti sunt. The Easterne people ranne mad after Magick;* which Gods law utterly condemnes.

But the superstitious vanities in my text, are more generall: Vanity of vanities (saith *Salomon*) all is vanity, beside the feare of God and keeping of his Commandements.

Those vanities, saith a learned interpreter, are humane traditions, superstitious Ceremonies, which undermine and overthrow both the Law and the Gospell, after which Ceremonies, *Orientales*, our East-worshippers ranne mad in a manner.

And what are Ceremonies? are all vaine? are all superstitious? God forbid.

Many are tolerable; a few necessary?

Most are ridiculous, and some abominable.

Indeed in the beginning, when the Law was first published, it pleased almighty God to traine up the people of *Israel*, under a multitude of Ceremonies, to keepe them in exercise, and helpe their infirmity.

By the externall observation of which, he would accustome them to his spirituall worship, and nurture them, in his feare and obedience; till the coming of Christ, who was the end, the complement, the consummation of Ceremonies.

For when Christ had appeared, who was the truth and substance, the Shadowes departed: neither

ther would he burden his Church with traditions and rudiments any longer.

Onely to preserve the memory of his benefits, he ordained two Sacraments, and left to his Church liberty to make lawes and Canons, for order and comelineffe agreeable to his word.

For *Ceremoniarum anima*, saith one; *est verbum Dei*: The life and soule of every Ceremony is the word of God; without which, it is dead and damned.

But Popes, and papall Prelates, not content with that simplicity which pleased the Apostles, and primitive Church; would needes adde Ceremony to Ceremony, increasing their number in *infinitum*, till they had heapt up a world of Ceremonies, which they adorn'd with worldly splendor and bravery.

Adeo ut & Gentes & Iudaos, externi cultus superstitione Christiani vicerint, saith Szegeidine. In somuch as Christians have surpassed both Jewes and Gentiles in the superstition of externall worship.

¶ Which malady, or plague rather of the Church, began then to prevaile, saith he; *Quando relicto verbo Dei mundana sapientia administrare cepit religio Christi*: When the government of Christs religion began to bee managed, nay mar'd, and mingled with worldly wisdom; Gods word being abandoned.

For now, saith he, not one among a thousand, can be content to serve God, in spirit and truth; but he will affect some superstitious Ceremonie, to worship God therewith.

Whereas Christs Church, instead of many rites and

signes, of which the Jewish religion consisted: à Christo accepit pauca, saith he, eademq; factu facillima, intellectu augustissima, observatione castissima.

The Church hath received of Christ but a few; and those most easie to be done, majesticall for contemplation, chaste and undefiled in observation.

Quid hæc ad insulas Ceremoniarum nudas? Quid ad superstitionem plusquam Judaicam? Quid ad Phalaricam tyrannidem, quæ excruciat miseras conscientias? Quid ad tot Idololatriæ portenta?

What are these to the trifles of unsavoury Ceremonies? What to superstition more then Judaicall? To their diabolish tyrannie in tormenting wretched consciences? Nay, what are they to the prodigious monsters of Popish Idolatry?

Whereupon he concludeth: *Non esse Ceremoniarum multitudine onerandam Ecclesiam: Christi Church may not be overwhelmed with an Ocean Sea of ceremonies*

It must flye the superfluous furniture of pompous rites, and Papall Pageants, devised onely to astonish simple people, to ravish their eyes, and minds, and to amaze them with admiration.

Now indeede the originall cause of most of our superstitions Ceremonies, is that Popish opinion; that Christs Church hath yet Priests, Sacrifice, and altars.

Whereas in truth Christ was sent of God to be the last Priest, which should offer the last Sacrifice, upon the last altar, that ever the world should have.

He had, saith Paul, Hebr. 7. Aarobaton hierosunen;

a Priesthood which could not passe or be resigned to any other : He was not to have any successor, being a Priest for ever after the order of Melchisedeck.

Having neither beginning of dayes, nor end of life, but made like unto the Sonne of God abideth a Priest continually.

Not made, as the sonnes of Aaron were after the law, of a carnall commandement ; but after the power of an endlesse life ; saith he, in the 16. verse. For they being mortall men could not otherwise continue but by their lineall succeeding of their dying fathers one after another till the passion of Christ.

After whose Sacrifice offered on the Crosse, which was the conclusion and consummation of all Sacrifices : the whole Ceremoniall Law, Mosai-call Sacrifices, and Priesthood , were to end, with the beautifull Temple, and altar therein ;

Onely the Sacrifice of prayer, of praise & thanksgiving , which every faithfull man and woman must offer to God upon the most holy altar Christ, is left to the Church.

So *Jreneus* calls him, *lib, 4. Altare nostrum Christus*. Christ is our altar. And *Epiphanius* saith, *Christus est Victimā, Sacerdos altare, Deus & homo, omnia in omnibus pro nobis factus. Christ is the Sacrifice, the Priest, the altar, both God and man, made all in all for our sakes.*

To revive therefore and raise up againe Iewish types and figures long since dead and buried ; in bringing in altars in stead of Tables, Priests in stead of Ministers , propitiatory Sacrifices in stead of Sacraments, is it not Antichristian presumption

ption, and sacrilegious impiety, robbing Christ of his honour, and us of our salvation?

What is it else but an apostacy; a publike protestation to renounce the onely sacrifice, and the onely Sacrificer Christ Iesus?

It is the reiteration, saith a learned writer, of the expiatory sacrifice offered by Christ upon the altar of the crosse, and the surrogation of an upstart Priest, for Christ the eternall Sacrificer, and Priest for ever after the order of Melchisedeck.

The ordinary Glosses saith well. *Externi ritus & ceremonia Legis, quia fuerunt umbra Christi tum venturi, & mysteriorum, ideo adveniente veritate Evangelica, illi cita facta sunt, & evanuerunt*: The externall rites and Ceremonies of the Law, because they were shadowes of Christ to come, and of his mysteries; therefore the truth of the Gospell being once come, they are made unlawfull, and have vanished out of sight.

They ought not then to be partneres or precedents for Christians to follow, since the comming of Christ, who hath accomplished all

And the renewing of them derogateth much from Christs soveraigne sacrifice, for it implyeth imperfection in the same, As St. Paul proveth, by the legall sacrifices offered so often, because they were imperfect.

Origen writeth thus in his Treatise on *Matthem, veniente Principe Sacerdotum*, the Prince of Priests being come, the Priest in figure ceased. The temple made of stones is destroyed to give place to the Temple made of lively stones: *Effossus est altare quod erat deorsum*: The altar below on Earth was broken downe, because

because the heavenly altar had appeared

What have wee then to doe with them, if they be past and gone? Surely nothing. True Christians ever since the Lords death, have left them both Priests and altars to Iewes and Gentiles.

But the Whore of *Babylons* bastardly brood, doting upon their Mothers beauty, that painted Harlot the Church of *Rome*, have laboured to restore her all her robes and jewels againe: especially her looking glasse the Masse, in which she may behold all her bravery.

For they despising the plaine simplicity and modest attire of that grave matron Christs holy spouse have turned her officers all out of dores with all her household stuffe, her Tables, her cups, her bookes, her communions, the very names of her Ministers, and such like words used by the holy Ghost through the new Testament.

In stead whereof the words Priest, and altar, are taken up by them; because without Priest no Sacrifice can be offered, without Priest and Sacrifice there is no use of an Altar: and without all three, Priest, Sacrifice, and altar, there can be no Masse.

But the Masse comming in brings in with it an inundation of Ceremonies, crosses, and Crucifixes, and Challices, and Images, Copes, and Candlesticks, and Tapers, and Basons, and a thousand such Trinckets, which attend upon the Masse. All which we have seene in this church since the Communion table was turned to an Altar.

Yet indeed it is no altar, that's but a nick-name, is is wrongfully so called. For if it be an altar there

must needs bee a Sacrifice offered by a Priest to God ; but in the Communion nothing is offered to God but prayers, but praise and Thanksgiving, which the hearts and lips of all faithfull communicants offer to God, by their Mediator Christ.

They lay them not on a Table, they lay not their thanks, they lay not their prayers upon an altar, either of wood, or stone ; as the Aaronicall Priests laid their burnt offerings and incense.

Wee set indeed the bread and wine upon the table, designing them to a Sacramentall use by the consecration of Gods holy Word: we doe not offer them to God, but God offereth them, and giveth them to us, and with them his Sonne Christ, if wee be faithfull and worthy receivers.

To such they are indeed and in truth spiritually, and Sacramentally , the very body and bloud of Christ , then which more holy things the whole world affordeth not.

But if it bee an Altar, as Masse-priests and our Priests use to call it ; and the body and bloud of Christ a Sacrifice to God offered thereon, then is the Altar better, and more holy then the body of Christ, for it sanctifieth it.

Marke this, if the table, whether wood or stone, be an Altar, it is better then the body of Christ, and holier (which to say or thinke is horrible blasphemy) it is holier, I say, because it sanctifieth Christs body and bloud, if it be an altar.

For without contradiction, saith the Apostle, *Heb. 7, 7. v. The lesse is blessed of the better*, proving thereby that *Melchisedech* was a better man then *Abraham*,

ham, and we know that to blesse is to consecrate or sanctifie.

So faith our Saviour in the 23. of *Matth. 3.v.* reproving the *Pharises*, who taught, *whosoever shall sweare by the altar it is nothing, but whosoever shall sweare by the gift, that is, the sacrifice upon the altar, he is guilty.* Yee fooles and blind, whether is greater the gift or the altar that sanctifieth the gift? So say I to such found and ignorant teachers, who call themselves Priests and the Table an altar.

Ye blind Popish Priests, understand ye not, that by erecting an altar ye advance it above the body of Christ, ye make it better then Christs body, by making it a sacrifice sanctified by the altar?

And I am verily perswaded, that some there are, who esteeme more of it then they doe of Christs body.

For I have seene, I have seen, I say, the Priest (so will he needs be called) take up the body & blood after consecration, and holding them in his hands, make a low legge to the altar; and before hee set them downe againe bow himselfe devoutly and worship the altar.

He yeelded no reverence at all to Christs body, neither when he held it in his owne, nor when he had delivered it, into the receivers hands.

What is it to preferre a stone or a piece of wood before the body of Christ, if this be not, to bow to his altar, and not to his body, to make many legs to the Kings chaire, and none to the King himselfe?

And this is evident by their daily practise, For the altar is every day worshipped with ducking to

it

it, though there be no Communion, nor any man there; Christs body is not worshiped with ducking, no not at the Communion: Js it not worse then Popery?

But the Fathers many times call it an *Altar*. It is true, for the mystery of iniquity began betime to worke by small beginnings lurking in words.

Sacerdotes, altaria, Priests, and altars, and rejecting them which Gods Spirit had taught, and the Apostles ever used, *Ministros & Mensas, Ministers and Tables*, that way might be made for *Antichrist* and his abominable sacrifice of the Masse.

Yet the Fathers worshipped not their altars: *Tertullian*, saith *Bellarmino*, was the first that mentioneth *geniculation*, that is ducking to Altars, which he learned of his Master *Montanus*, the first founder of crossings, and duckings, and many other Ceremoniall fooleries, to which he annexed the gift of the holy Ghost.

For *Tertullian*, saith *Chemnitius*, was the authour, *omnium fere Ceremoniarum Papisticarum*, in a manner of all Popish Ceremonies.

Whereupon arose an opinion, that *Montanus* the heretick was the holy Ghost; that he claimed the name, vertue, and dignity of the holy Ghost, which is not credible so learned a Doctour as *Tertullian* could beleeve.

But he ascribed, as the Papists doe, such power and holinesse to the Ceremonies which *Montanus* had devised, that without them none could bee partakers of the holy Ghost.

As if the holy Ghost were annexed to Ceremonies

nies, included in Ceremonies, collated by Ceremonies.

Whereupon saith *Bugenhagius* a learned German The Church of Rome condemned Montanus for an hereticke, and yet neverthelesse retained his heresies.

which, saith he, hereby is manifest, in that the book which defend his heresies are preserved, but the works of those Fathers which confuted them are lost.

Montanus therefore was the first Altar-worshipper, and they that now imitate him in ducking to Altars are little better then hereticall Montanists.

But give me leave I pray you to aske this question, why bow you not the knee to the font also, it being *Lavacrum regenerationis*, the laver of regeneration, as honourable, and a more necessary Sacrament?

For without Baptisme none can bee saved, as some teach; but many that are baptized dye, before they come to the yeares of discretion, and probation, that they may be fit to receive the Communion, yet we see none make leggs to the Font.

Why doe they not? Christ is as much present there and as really, and the Font is an Altar as well as the Table, and so it was termed in the primitive Church by *Prudentius*, who lived 1300. yeares agoe.

Who speaking of a combate betweene Chastity and Lust, after Chastity had killed Lust.

Abolens Baptismate labem.

Catholico in Templo divini Pontis ad Aram

Consecrat gladium: (saith he)

Having washed away her spots in Baptisme she con-

C

secrat

secrates her Sword, wherewith she slew her enemies, to the Catholick Church, and hangs it up, Pontis ad Aram, at the altar of the Font. Loe here the Font also is called an altar.

Therefore honour ye the Font as well as the Table, with one and the same worship of bowing the knee to it, or else you are *Hereticks*, affording more holinesse and more dignity to one altar, and to one Sacrament, then to the other.

For either your worship is religious, or civill; if it be civill, ye are absurd idiots in honouring stocks and stones, more then any poore man who is the image of God; for who will lowt too low to a begger as to sweep the ground with his beard, if it be not very shor?

If it be religious, you are more absurd in preferring the memory of Christs body and blood, before the whole Trinity: Seeing you are baptised in the name of the Father, and of the Sonne, and of the Holy Ghost, and not in the Name of Christ alone.

The Lords Table therefore and the Font they are Altars both alike, as an apple and an egge are onions both alike; that is neither of them properly and truly, though they have a kind of resemblance: and being both alike, and of equall worthinesse, why are they so farre put asunder, the whole length of the Church, one at the head, the other at the foote?

Why are they not set in the body of the Church or quire, being the fittest place to receive the greatest assemblies and most Communicants?

Why

Why is the altar lifted up to the top of the Sanctuary or Chappell, or the Font not admitted so much as to the bottome? It is not suffered to stand in the wonted place behinde the quire doore, why is one preferred as holier then the other, being Sacraments of equall dignity?

In St. Peters Church at Zurichke the Lords Table and the Font or Baptistry stood both in one place, as witnesseth *Hospinian*: and so they stood here all the time of our former Bishops, till the proud altar mounting aloft, shouldered the poore Font out of the quire, and tossing it from post to pillar thrust it almost quite out of doores.

Doe I say almost? 'tis out of the Church quite, for one thing is *Templum*, another thing is *Ecclesia*.

Ecclesia is the Church where a congregation of people useth to assemble, to heare the word preached, which in *Latine* is *Concio*, and it signifieth not onely the Sermon, but *coetum*, the multitude meeting together to heare Gods word.

And the Preacher is called *Ecclesiastes*, or *Concionator*, derived from the same words.

Wherenpon I conclude; That where no congregation useth to meet to heare Sermons, that place is no Church; and consequently the Font being set in no place of assembly, it is not in the Church: I confesse it is, in *Templo*, in part of this vast fabrike, but there it is where the people never meet to heare Gods word preached, no more then they doe in the steeple where the bells hang.

For this cause St. Bernard reprehended in his time, *Templorum immensas altitudines, et immoderatas*

ratas longitudes ; the excessive height, and immoderate lengths of Temples.

Why so ? because he misliked worldly magnificence in the spirituall service of God, who dwells not in Temples made with hands.

Also, because hee would not have the Minister and people sundred, nor scattered abroad in spacious roomes, but joyned together as neer as might bee. Who standing in the midst, *vulgi stante corona*, the people all about him, round in a ring, he may better be heard, and they edified.

For all things in the Church, ought to bee done to edification, saith *Paul*, which then is best, when the Minister abides with the people, or they draw neere to him ? Hee may not runne away in a *Cope*, as farre as he can get him from the congregation.

But what a tricke is this which our new-fangled Ceremony-mongers have taken up of late, to goe in a *Cope* to the Altar, to say two or three prayers after the Sermon ? why use they this ceremony, not mentioned in the Communion booke or Canons ?

Why suffer they not the Preacher to dismisse the congregation with the blessing of Gods peace, as was wont to be done, and our last Bishop esteemed to be best ?

How dare they put off, and put on a *Cope* so often in one service, not onely to pray, but to reade the Epistle and Gospel, and ten Commandements at the Altar onely, and no other place where the Letyany and other service is read, there being no such thing appointed in the Booke of Common prayer ? And the Canons according to the advertisements
blished

published in the seventh yeare of *Queene Elizabeth*, commanding no *Copes* to be used, but Surplices, when all other Prayers are said at the Communion Table; save onely at the administration of the holy Communion.

Why doe they these things contrary to law, and never done in our Church before since the Masse was banished?

Is it because they are enamoured with *Copes*? do they dote upon *Copes*?

Or are Psalmes and Chapters read in the body of the Church not for good Gospel, nor so worthy to be coped?

Or is there so neere affinitie betweene *Copes* and *Altars*, are they so married together that they can not be parted?

Or thinke they their prayers and other service more holy in such Priestly vestments, *in sancto sanctorum*, in that most holy place so devoutly duckt unto, by our foolish, bewitched, and besotted *Galathians*.

Againe, why sing they the *Nicen Creed* in a *Cope* at the Altar, the booke appointing it to be said as the Apostles Creed is said, not sung.

Why make they the people to stand up when it is sung, that ceremony of standing being forbidden by law, by which you that stand, (marke what I say) you that stand are to be punished for obeying such unlawfull commands, as I meane to prove when time shall serve.

Lastly, why forbid they singing of Psalmes in such a tune, as all the people may sing with them,
and

and praise God together, before and after Sermons, as by authority is allowed, and heretofore hath been practised both here and in all reformed Churches.

How dare they instead of Psalmes, appoint Anthems, (little better then prophane Ballads some of them) I say, many Anthems to be sung, which none of the people understand, nor all the singers themselves, which the Preface to the Communion booke, and the Queenes Injunctions, will have cut off, because the people is not edified by them?

It is for spite they beare to Geneva, which all Papists hate, or for the love of Rome, which because they cannot imitate in having Latine service, yet they will come as neere it as they can, in having service in English so said and sung, that few or none can understand the same? I blame not the singers, most of which mislike these prophane innovations, though they be forced to follow them.

Their guides are in fault, blind guides, members of our Church, rotten members I doubt, of higher degree; to whom all men and women are rank Puritans and schismatiks, to be thrust out and expeld, if they refuse to dance after their fantastical pipe in every idle ceremony.

These cry with the Jewes, *Templum Domini, Templum Domini: The Church of God, the service of God;* when indeed their whole service is little else then superstitious vanity.

What is it but hypocriticall and Pharisaicall devotion? Under the colour of long prayer, morning, and evening, and Midday, they devoure; what

what devour they? Not poore Widowes houses, but rich benefices, whole townes and villages.

But seldome shall you see a stout ceremony-monger, but the same will also be a notorious Non-resident, a very Tot-Quot; not content with one or two little ones, but foure or five great preferments and dignities.

And still he aspireth and climeth higher, never thinking himselfe sufficiently rewarded for his great learning, and service of God, in sitting at Church three times a day, to heare men Pipe, and chaunt, and chaunt himselfe where he listeth.

A base imployment, prohibited by Pope Gregory himselfe; who speaking *de cantu Ecclesiastico*, hath these words.

Prohibitum est ne quis in Ecclesia cantet, nisi inferiores ordines, utpote Subdiaconi; Diaconi vero lectioni & prædicationi incumbant. It is forbidden, saith the Pope, that any chaunt in Churches, but men of meane degree, none above Subdeacons; but Ministers or Deacons, must apply themselves to reading and preaching; for that makes most for the peoples edification, to which all must be done.

And when we take orders of the Bishops, charge is given to reade, and preach Gods word, not to sing: any lewd Lay-man can doe that, without laying on of a Bishops hands, without consecration.

St. Paul saith, *I was not sent to baptize (much lesse to sing in a quire) but to preach.* And woe to me, saith he, *if I preach not the Gospell*: he saith not, woe to me, *if I observe not the canonicall houres of devotion in singing.*

This

This makes me call to remembrance, a strange speech little better then blasphemy, uttered lately by a young man, in the presence of his Lord, and many learned men.

I had rather goe forty miles to a good service, then two miles to a Sermon. (Os durum!)

And what meant he by a good service? his meaning was manifest; where goodly Babylonish robes were worne, imbroydered with images.

Where he might heare a delicate noise of singers, with Shakebuts, and Cornets, and Organs, and if it were possible, all kinde of Musicke, used at the dedication of *Nabuchodonosors* golden Image.

To such a dainty service of heavenly Harmony, the singular devotion, and hot zeale of this holy man, would carry him over hills and dales, through fire and water, rather forty miles, then two miles to a Sermon.

How thinke you? was not this a profane, witlesse, gracelesse, Antichristian saying, which preferreth piping, and singing before Gods ordinance of preaching.

Yet learned *Aretius*, that famous *Helvetian* Divine, sticks not to say: *In Papatu, cantus Ecclesiasticus omnia pessundat, adeo ut pro doctrina, perpetuus regnet Musica*, In the Popes Kingdome Church-chaunting marrs all, insomuch as in stead of the perpetuall sounding of Gods holy word, in the hearts of the faithfull, the sound of musically melodie, rings in their eares, and raignes in their mindes, they are so tickled nay ravished with the delight thereof.

But what say you by him who accusing our fathers,
not

not long since said : when they had banished Popery by taking away the Masse, that they tooke away all religion, and the whole service of God ; they called it a reformation, saith he, but it was indeed a deformation, whereby Gods service was disordered and marr'd.

But now the case is altered, for of late yeares, Religion hath beene begun, prettily well to be restored againe in this Church : and by the boldnesse of resolute and couragious Officers, way is made for reducing of the Masse.

For before we had Ministers, as the Scripture calls them, we had Communion tables, we had Sacraments : but now wee have Priests, and Sacrifices and Altars, with much Altar-furniture, and many Massing implements. Nay what want we? Have we not all Religion againe ?

For if Religion consist in Altar-ducking, Cope-wearing, Organ-playing, piping and singing, crossing of Cushions, and kissing of Clouts, oft starting up, and squatting downe, nodding of heads, and whirling about, till their noses stand Eastwards:

Setting Basons on the Altar, Candlestickes and Crucifixes ; burning Waxe-candles in excessive number, when and where there is no use of Lights.

And that which is worst of all, gilding of Angels, and garnishing of Images, and setting them up aloft ; whereas *Lactantius saith, procul dubio ibi nulla est religio ubi sunt Simulacra* : without doubt there is no Religion in that Church, where Images are placed.

If I say Religion consists in these and such like superstitious vanities, Ceremoniall fooleries, Apish toyes, and Popish trinckets, we had never more Religion then now.

And though our Liturgie be not in Latine, yet order is taken by confusednesse of voices, some squeaking, some bleating, some roaring & thundering with a multitude of melodious instruments, that the greatest part of the service, is no better understood, then if it were in Hebrew or Irish.

Nay the Sacrament it selfe is turned well neare into a Theatricall stage play, that when mens minds should be occupied about heavenly meditations, of Christs bitter death and passion, of their own sinnes, of faith and repentance, of the joyes of heaven, and the torments of hell: at that very season, very unseasonably, their eares are possesst with pleasant tunes, and their eyes fed with pompous spectacles, of glistering pictures, and histrionickall gestures, representing unto us *Apollo's* solemnities in his Temple at *Delos*, which the Poet describeth in his fourth of his *Aeneids*.

*Iustauratq; choros, mistiq; Altaria circum,
Cretesq; Dryopesq; fremunt pictiq; Agathyrsi.*

Our young *Apollo* repaireth the quire, and sets it out gaily, with strange *Babylonish* ornaments, the hallowed Priests dance about the Altar, making pretty sport, and fine pastime, with tripings, and turnings, and crossings, and crouchings; while *Cretes*, *Dryopesq; pictiq; Agathyrsi*, Choristers, and singing men, and parti-coloured Cope wearers, *fremunt*, they shout and cry, and make most sweet *Apollinian* harmony.

Are

Are these ceremonies fit for the holy Communion? *Doe this, saith Christ, in remembrance of me.*

Can these paltry toys bring to our memory Christ and his blood-shedding?

Did Christ minister the Sacrament in such manner to his Disciples at his last Supper?

Was there an Altar in the Chamber where he supt? Did Christ put on a Cope laden with Images? Or did he change his garments, saith *Hamingius*?

Apoge ineptias, sic upon fopperies, and superstitious vanities, I hate them.

A decent Cope is commanded by our canons to be used sometimes, onely at the Communion.

Whether a stately Cope, a sumptuous Cope, a Cope imbroydered with Idols, of silver, gold, and pearle: a mock-Cope, a scornfull Cope, used a long time at Masse and May-games, as some of ours were?

Whether I say such a Cope, be a decent cope, fit for the Lords table, judge ye beloved.

And if you condemne them, as you cannot choose, if you be good Christians, how dare yee communicate with us in our superstitious vanities?

Have you not Churches at home in your owne Parishes not yet polluted with Idols, and Communion Tables not yet charged into Altars?

Where you may receive with comfort the holy Communion, (without such *All-a-flantara*) in plain and simple manner, as our Saviour ordained, and the primitive church practised, till Antichrist arose, and mightily prevailed against the truth.

Stay at home in the name of God, till things be amended, and reduced to the state and forme they were in our lesse ceremonious, and more preaching Bishops time.

Duck no more to our Altar when you come in and goe out; I assure you, it is an Idoll, a damnable Idoll, as it is vsed.

Remember Gods commandement, *Thou shalt not make to thy selfe the likenesse of any thing in heaven above, or in the earth beneath, thou shalt not bow downe to them, nor worship them.* How dare you disobey God, nay mock God, as the Priest doth, who stands at the Altar in a Cope, and there reads with a loud voice, *Thou shalt not bow downe to them, nor worship them*; and as soone as he hath done reading, as when he began to read, he turnes him about, bowes downe againe and worships the Altar?

Is not this derision of God and mockery? *Be not deceived, saith Paul, Theos ou muherizetai, God is not, God will not be mocked.*

Beleeve not those *Balaams*, which lay stumbling blocks in your way, to make you fall into spirituall fornication, telling you, when you bow to the Altar, you worship God, not the Altar, for so answere all popish and heathenish Idolaters.

Tell me this. Is not that woman a Whore, who yeelds her body to an Adulterer; though shee say her mind is chaste, shee keepes her heart true to her husband?

So say I, They are Whores and Whoremongers, *they commit spirituall fornication, who bow their bodies before the Idoll the Altar; notwithstanding they say,*

say, their minds are cleane, they lift up their hearts to heaven.

God appointed Altars to be set up by King *Salomon*, in his Temple at *Ierusalem*; They were true Altars, types and figures of Christ to come, as the Priests and Sacrifices were; yet Gods people bowed not to them, nor worshipped them.

No nor the Arke of the Covenant, a symbolicall signe of Gods perpetuall presence; which was so sacred, that none but consecrated hands might touch it, no nor the Cart that carried it; they might not looke into it, as the men of Bethshemis did, of whom 50. thousand dyed presently for that trespasse.

David indeed danced before it, on the way as it came from the house of *Obed Edom*, and by consequence he turned his backe toward it, (vnlesse he leapt backward all the way in his dance,) we reade not that he bowed his body to it, or duckt so low, as to touch the ground with his nose.

How dare yee then bow downe and worship an Altar, a counterfeite Altar, the Image of an Altar, and no better?

Why feare you to turne your backes to the Altar? *Are the backs of Christian men and women more prophane then the backs of the Iewes, that by no meanes they may sit, or stand, or kneele, with their backes Eastward?*

But they must turne about, and looke on the Altar when they pray, or heare the Gospell, or rehearse the Articles of their faith.

Yee foolish *Galathians*, what *Jannes*, and *Iambres*, *Egyptian* Sorcerers haue bewitched you, that you

should follow so readily such vaine superstitions and beggerly rudiments!

Ye may not behold Altars, ascribing holinesse to them : you must looke vp to God and his Sonne Christ when you pray.

The *Jewes* had onely two Alrars, *they were figures of Christ to come, those shadowes are past and gone, the Altars are demolished, you may not make new to gaze upon superstitiously, but you must looke to your Maker.*

As God himselfe expressly commandeth in the 17. chap. of the Prophecy of *Esay*, 7.v. Read it. *At that day shall a man looke to his Maker, and his eyes shall have respect to the holy one of Israel.*

And he shall not looke to the Altars, the workes of his hands, neither shall he respect that which his fingers have made, either groves or Images, Tapers or candlesticks.

Why will ye be Theomachoi, fighters against God in resisting his will, and doing the thing he so earnestly forbids?

God will wound the hairy scalpe, saith *David*, of him that continueth in his wickednesse. Take heed of Gods vengeance, if you continue in your folly, which I pray God give you grace to leave.

Hearken what *Peter Martyr* saith, that excellent divine, disputing against *Winchester*. *Si vel Angelus de coelo nos provocare velit ad adoranda vel Sacramenta, vel Altaria, vel honorem divinum rebus creatis exhibendum, anathema sit. If an Angell from heaven would provoke us to adore either sacrament or Altar: or any other creature, let him be accursed.*

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And it is most certaine that every creature that is bowed unto in respect of any holinesse therein for Religions sake, that Religious worship makes it an Idoll: of which sort the altar is one, a notable one, religiously adored in this church every day.

Therefore learned *Chemnitius*, intreating of Images, and reckoning up all manner of Idols, he names *Altaria*, expressly *Altars* among the same.

Againe, *I doe not thinke*; saith Peter Martyr, *that any of the Fathers were polluted with so grosse Idolatry, as to bow their bodies before altars, especially when there is no communion*, as is daily done at Durham, not to the place, but to the very stone, when they stand close by the altar.

But if at any time, saith he, they shall be discovered to have bin such (altar worshippers) let none of us be led by their books or exāples, *ut a iusta observantia divina legis aberret*, to decline from the strict observation of Gods law, which peremptorily forbideth the making of Idols, and bowing to them.

But the Lords table is no Idoll, no nor altar, if it be the Lords boord, as the Communion Booke rightly names it.

For which *Stephen Gardener* scoffingly accuseth us, *that wee have no altars, but Tables, or Bords, ad comedendum & bibendum, to eate and drinke at.*

To which *Peter Martyr* answereth very well: *Quid opus est altari, ubi nec ignis ardeat, nec victimæ cadantur.* What use is there of an altar, where no fire burnes, nor beasts are slaine for sacrifice.

Shew me either out of the words of Christ, or
the

the Apostles doctrine, any commandement for the erecting of Altars.

We have Tables, as St. *Paul* in his Epistles calls them, who knew well enough, that Christ did institute the mystery of the Eucharist, at his last Supper, not an Altar, but a Table.

There he supt, there he brake bread, and we know men vse to sup, and breake bread, not upon Altars, but at Tables.

Origen and *Arnobius* testifie, that the Gentiles in their time, 1400 yeare since, made the same objection against Christians, that they had not Altars.

If therefore there were none in the Primitive Church, which was most pure; why should we borrow them now of the corrupt Popish Church?

But what say you, saith one of our Ceremony Masters, *are not Altars mentioned in the new Testament, we have an Altar, whereof they have no right to eate which serve the Tabernacle, Heb. 13.*

And in the 6. of the Revel. 9.v. I saw vnder the Altar the soules of them that were slain for the word of God. Loe here Altars are plainly named. Is not this a substantiall prooffe, that our church now hath Altars?

O learned head! Thinkes he indeed that all the Martyrs soules, which since Christs time have suffered, for the Testimony of Jesus, are lodged so coldly vnder an Altar stone; wailing and crying, some of them sixteene hundred yeares, *How long Lord, how long wilt thou avenge our blood?* and yet poore soules there must abide till doomes day. A damnable heresie.

I would faine learne of such a dreaming Divine,
there

there being so many Altars in the Christian world, under which of them lie so many millions of soules: for St. *John* speaks but of one Altar, *I saw under the Altar.* I pray you is not this Altar Christ, the Altar of the faithfull, *Esa. 56.*

So it is expounded by all learned Divines, both Papists and Protestants. and among the rest, by one, whose authority the proudest altar-worshipper dare not gainsay: I mean the King, *Theologus Rex*, that divine Prince King *James*, who in his paraphrase on the *Revelation*, hath these words, interpreting the Text. *I saw under the Altar the soules of the Martyrs, which cryed with a loud voyce, how long wilt thou delay O Lord; since thou art holy and true to revenge our blood.*

For persecution it makes so great a number of Martyrs, that the soules lying under the Altar, to wit, in the safeguard of Jesus Christ (who is the onely Altar, whereupon, and by whom it is onely lawfull for us to offer the sacrifice of hearts and lips, to wit, our humble prayers to God the Father.)

They did pray, and their blood did cry to heaven, and crave at the hands of their Father a just revenge of their torments upon the wicked.

Then white robes were given to every one of them: which, saith he, ought to be a wonderfull comfort to all the Church militant.

Since by this they be assured, that the soules of the Martyrs, so soone as their bodies are killed shall immediately be rewarded with bright glory in heaven, not going into any other place by the way, which is signified by the white Robes.

Thus for his *Majesties* royall pen: by whom we are taught, that Christ is our one and onely Altar, and

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that

that the soules of the Saints, being presently rewarded with glory in heaven, & not going to any other place by the way, none of them are under our Altar (though it be a brave one) for it is out of their way to heaven, from the place where they suffered Martyrdome.

As for that place, *Hebr. 13. we have an Altar, &c. St. Paul himselfe expounds it afterwards, in the 15. v. to be Christ, saying, by him therefore let vs offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*

which, saith Aquinas, cannot be understood of a materiall Altar in the Church, and whosoever thinks it to be so, he is therein more Popish, then Fryer Thomas himselfe.

But now I come to their maine argument, which they thinke quite overthrowes all that I have said concerning *Altars and Ceremonies.*

The Kings Chappell, say they, hath an Altar, and all furniture belonging thereunto: Dare you disallow in ours, what the King hath in his? It is little better then treason, as one said.

I answer, it was never out of the Kings Chappel (at least the name of an Altar) since the first reformation in King *Edwards* time, if it had, I suppose it had never come in againe, in his religious successors Raigne.

But it hath bin by Lawes ejected out of this church, and changed into a sacred Table, Hieran trapezan, as Chrysostome calls it. I marvell therefore, what lawlesse man could restore it without law.

Again, what haue we to doe with imitation of the court? May we be so sawcy, as to imitate the King in
all

all things? is it not treasō? is it not rebelliō so to do.

What bold presumption is this in a Priest or Prelate to take upon him to be like the King, without his leave, and not to suffer his Majesty for to have something extraordinary, above the vulgar sort in magnificence and state!

The King commands us to obey his Lawes, not imitate his Chappell contrary to his Lawes, which bind Cathedrall Churches as well as the rest; none are exempted, none can be dispensd withall.

The law is this, *The Communion table, not Altar, shal stand in the body of the church or chancell, where morning and evening prayer be appointed to the said, & the Minister shal stand at the north side of the table.*

Therefore our Communion table must stand as it had wont to doe, in the midst of the quire: not at the East end, as farre as is possible from the people, where no part at all of evening prayer is ever said, and but a peece of the morning, and that never till of late.

Neither must the table be placed along from North to South, as the Altar is set, but from East to west as the custome is of all reformed Churches: otherwise, the Minister cannot stand at the north side, there being neither side toward the North.

And I trow there are but two sides of a long table, and two ends: making it square, and then it will have foure sides, and no end, or foure ends, and no side, at which any Minister can stand to celebrate.

I confesse, it is not materiall, which way a man turn his face, when he ministers and prayeth, if it be left as a thing indifferent, without superstition.

As St. Augustine saith, *Cum quis quærit orare, collocat membra sicut ei occurrit: when any man goes about to pray, he placeth his body, as occasion serveth.*

And St. *Paul* exhorteth every man to lift up pure hands, whether towards the *East*, or *West*, it makes no matter.

Yet indeed it is more dangerous to pray toward the *East*, because the idolatrous *Heathen*, which worshipped the Sun-rising, did so.

And it was the custome of the *Jewes*, to pray *Westward*, lest they should be entised, to worship the *Oriental sunne*, as the *Heathen* did.

Which God himselfe in the 8. chap. of *Ezek.* 16. v. reckoneth among the abominatiōs of the idolatrous *Israelites*, who turning their backs towards the *Temple*, worshipped the Sunne towards the *East*.

But the *Jewes*, saith *Bellarmino*, which served the Lord, prayed towards the *West* : Therefore *Christians* must turne them toward the *East*.

A bold reason. The *Jewes* did well in avoiding all occasion of Idolatry, unto which the vulgar sort is too prone : as appeareth by the people of this place: How soon learned they to bow downe to the Altar, and worship it! The *Jewes* I say did well, therefore may *Christians* doe ill, in imitating the idolatrous *Gentiles*, in that foolish, popish, superstitious observatiō, of turning their faces *Eastward* when they pray.

And why may we not imitate the *Jewes*, in the thing they did well, the reason of their so doing being not ceremoniall, but morall?

The ceremoniall law is indeed abrogated, therefore we may not retaine it; but the morall law is still in force, binding both *Jewes* and *Christians* to avoid *Idolatry*.

But see the shamelesnesse of a doting *Jesuit*: he is content we should imitate the *Jewes* in their ceremonies,

monies, long since disanulled and ended, in having Altars, Sacrifices, Priests, priestly vestiments, oyntments, incense: But he will not have us be like the Jewes in casting Idols out of our Churches, and in shunning all occasions of Idolatry, by turning our backs on the East, when we pray as they did.

Our good Princes, and learned Bishops, when they began to reforme the Church of England, were carefull that we should be like the Jewes rather in this point, then the idolatrous Papists, or Gentiles.

And therefore they ordained by Law, that the Communion Table should not stand Altar-wise, the two ends looking to the South and North, as of purpose Altars were set in Popery, that the Masse-priest might stand on the west side, with his face toward the East, and his backe to the people.

But contrariwise, they appointed the table to be placed in the midst of the Church, to be moveable, fastned neither to wall, nor floore, the ends standing from East to West, as I said before.

And they precisely injoyned the Minister to stand at the celebration of the Lords supper, on the North side of the Table, to the intent they should not be like superstitious shavelings.

Which makes me to wonder at the presumptuous boldnes of him, or them, which immediatly after the death of our last learned Bishop, before we had another, about 11. yeares agoe, took upon him (I know not by what authority) to alter the situation of the Communion table, from the old manner of standing which it had kept in all Bishops times, from the beginning of Queen Elizabeths raign, saue onely when the Rebels possesst this church, & sang Masse therein.

The Lords table J say eleven years agoe was turned into an altar, and so placed, that the Minister cannot stand to do his office on the north side, as the law expressly chargeth him to doe, because there is no side, of the table standing *Northward*.

He J say that contrary to law durst do this, in imitation of Papists and Rebels, deserves he not to bee sharply censured? Why doe J say, durst he doe it?

*Non audet stygius Pluto tentare quod audet
Effrenis Monachus.*

*The Divell in hell dare not attempt more then an
unruly Monke, or Fryer dare doe.*

A Divel & a Frier will adventure strangely: I have heard of a Divell that preach't, J have heard of a Fryer that preacht in a rope; but J neuer heard of either Divell or Fryer that preached in a Cope.

But why is the Communion table set in the East end of the Church, and not in the West end, or middle rather; whereas *Socrates* saith, in his 5 book 22. chap. that in a temple at *Antioch*, the Altar was placed at the West end.

And Gentean Hervet, a popish writer, describing the fashion of the Greek Church at this time, saith *In Græcorum templis, unicum est Altare, idq; in medio Choro: The Græcians have but one Altar in a church, and that in the middle of the Quire.*

Therefore neither the *Græcians*, nor the people of *Antioch*, looked eastward, but rather westward when they prayed.

Binus also and Bannius say, that because the Manichees which did worship the Sun prayed towards the East, Leo the first ordained, that to discern Catholiks from Heretiks, Ad occidentem conversi Deum colerēt:

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The Catholiks should worship toward the west.

Afterward by the constitution of Pope *Vigilius*, it was ordained, that the Minister standing at the Altar should pray toward the West.

It came therefore from *Antichrist* to restrain Christian liberty, by commanding will-worship, the doctrine of men, without any warrant out of Gods Word.

Againe, Necromancers and Sorcerers turne their faces to the East, when they act their enchantments: and it little becomes Christians to follow witches, and Conjurers, in their superstitious, and divellish devotions, by preferring East before West.

It being a Ceremony of all other most foolish, bereticall, Papisticall, Paganicall, and Magicall.

Let us therefore in the name of God, hate with the Prophet *David*, their abominations & superstitious vanities.

If we hate them not, God will hate us, and abhorre our festivities with all the pomp and glory of our Church.

As he told the *Israelites* in the fifth of *Amos*, v. 21. *I hate & abhorre the feast dayes. I will not smell your solemne assemblies. Take away from me the noyse of thy songs, I will not heare the melody of thy instruments: for ye have borne the Tabernacle of Molock and Chiun your Images, the starre of your God which you made to your selves.*

Such *Molocks*, such *Chiuns*, such images and stars, some of us here have made to themselves, lift up your eyes, you praised them; set up aloft, round this Church.

Harke

Harke then what Christ saith to the Angel of the Church of *Ephesus*, *Revel. 2.*

Remember from whence thou art fallen, and repent, and doe thy first workes; else I will come quickly, and remove thy Candlestick out of his place, except thou repent.

This is done, their Candlestick is removed, thar pretious pearle, the Gospell, is taken from the *Ephesians*, & in stead therof, *Mahometisme* raigns there:

So if we remember not from whence we are fallen, and doe the first works, and worship our God sincerely, abandoning idolatrous, and suderstitious vanities.

Our Candlestick will be removed, and the light of Gods truth will be taken from us.

Then shall we be overwhelmed againe with Anti-christian clouds of *Aegyptian* darknesse, which God for his mercies sake give us grace to avoid.

By repenting, by amending our lives, by forsaking our Idols, and by hating all manner of superstitious vanities. To God the Father, God the Sonne, and God the holy Ghost, three persons in Trinity, one God in unity, be ascribed all honour, and glory, all might and Majesty, all power and dominion, now and evermore.

Amen.

Ff N S.